1848
Mother's
Pure
Teaching

134

Mothers pure Teaching.

An Introduction to good rules.

As years are swiftly passing away, and those who have been ear witnesses of Mothers pure teaching, are swiftly passing away and will soon be gone; It therefore appears necessary for those precious rules to be in writing; considering how

many youth and children there are coming on the stage that need these precious rules printed on their hearts forever to be kept and practiced.

Rule 1st

No pork to be broiled on the gridiron, or on the plate in the stove oven only on account of sickness.

No sauce of any kind nor garden vegitables are

to be picked on the Sabbath for the use of the kitchen.

No meat or fish to be pounded on the Sabbath upon any occasion. No baking or frying of cakes to be done on the Sabbath, except on account of Journeys.

No apples to be pared or cut or potatoes pared on the Sabbath for the use of the kitchen.

Those who work in the

kitchen are not to have any kind of business going on while in the kitchen so as to neglect their duty.

And furthermore, they are to finish their work after supper, as soon as they can make it convenient and to leave the kitchen neat and decent, and each one go to their own rooms.

It is recommended for the young sisters and girls to keep the floor and sink clean, especially when leaving the kitchen.

No reading, writing cyphering or sewing to be done in the kitchen.

No one, two or three of the sisters are to get up and go into the kitchen to get the baking, or any other branch going on, before the prosper time of rising.

Now Sisters, a word to the wise is of great use. It is desired that when the sisters gather together for their meals

in the afternoon; that there may be no laughing, or unnecessary talking while at the table, it produces no good effect, and the fear of God is lost thereby.

Also, when any of the Brethren come in to eat after the usual time, it is contrary to good order, for the Sisters to gather around them, and talk and laugh and tell stories, and those who have the true fear of God will not do it, but let them

eat their food in peace, making as few words as possible.

NB. The Sisters are not to comb their heads, wash their feet, smoke or take snuff, or lay down in any part of the kitchen.

Rules concerning the Washing.

Firstly. The Sisters are not to go to sorting clothes untill the sun is down. And when the clothes are sorted, the Sisters are all to leave the Wash house as near together as possible, but if any of the sisters should have occasion to stay longer they are to see that the doors are made fast.

Secondly. It is thought best for the sisters to rise at the usual time of rising, and go to washing as soon as they can get ready at such seasons of the year when it is light at the time of rising. From the middle of November till the first Monday in December we are not to go to washing till 6 o'clock in the morning. Then from this time till light mornings in the spring,

we are not to go till
after breakfast, but
we are to rise when
the bell rings, make
our beds and clean
our rooms and leave
the house in good
order.

A Word to the Sisters.

May 17th, 1845.

Dear Sisters We all know that our union is our strength, and to support this ought to be our constant labour. And one particular step which is sometimes taken by some, and by those too, who would not be willing to be considered

disorderly members but rather that they supported a just and good union with their Sisters.

Yet if not on their guard will be apt to speak that of their Sisters before or to some one or ones of the Brethren that they would not be willing should be spoken about them. And further if they should get a little burdened tried or fretted with their Sister or if they think their Elder Sisters do not deal just

and wise with them they will go to their Elder Brethren and their open their trials.

Now Sisters this is not the way. If any one is tried burdened or vexed with a Sister go to your Elder Sister and if burdened with them go simply and open it to them, and if you cannot find relief in this way there is a way that you can go further but have it all upon your own side of the house dont let it cross over to the brethren,

for they are not called to
labour with the Sisters
except it be by the re-
quest of the Elder Sisters,
and then in the pres-
ence and all one side
of this hurts the union
and breeds confusion.

We are called to be
an increasing people
in all things, and in
the present day of in-
crease dont let this im-
portant point be pass-
ed over without a close
examination, and you
will see how much evil

loss and confusion comes in at this one door.

Furthermore you ought not to judge your Elders Brethren or Sisters, nor speak evil one of another, neither tattle nor tell tales to stir up and make mischief. Also not to open your minds and complaints, or difficulties to one another; but only to the Elders in the line of Order.

Beloved Sisters, if this is strictly attended to by each, and every in-

dividual one contention and strife will cease, and peace will reign instead thereof.

Now Sisters how many are willing to put your names to this paper with a full determination to keep the word written thereon. All that will do this will feel a blessing in it, and find a further increase of love and union.

From the Ministry.

Ruth Farrington.
Mitta Munsell.

Hannah Munsel.
Elizabeth Pease.
Roxeylany Eaton.
Elizabeth Farrington.
Chloe. Hale.
Esther Markham.
Anna Pepherson.
Rosana Wheaton.
Sophia Wood.
Mary C Wright.
Sophia Newcomb.
Clive Damon.
Anna Granger.
Mary S Russell.
Abigail S Brooks.
Eunice Day.

Azubah Clark.

Rebecca Ely.
Rebecca Stebbins.
Polly Slate.
Lucy Rogers.
Persis Stebbins.

Read the 2nd time,
to the Sisters, 1st Sab. 10th 1816.

Read the 3rd time
July Sabbath, 1818.

4th time Dec. Monday 25th 1818.

Solem Words from
Mother Sarah, to the
Sisters and Family.

They were spoken
by her, between the hours
of 9 and 10 Saturday Morn-
July 22nd, 48.

Dear Sisters, I have
come with a warning voice
unto thee; and do ye
all give a listening ear,
and hear what I shall
say: for my spirit is grieved
with your doings. Do each
and every one of you daily

strive to attend to good order in all things where-ever you go, and in what-ever you do? Do you keep your union with your head, and promote gospel love and union with each other? Or do you go on in your own pathway, doings things out of order, and not say any thing to your head about it. I say unto all with a solemn warning voice, to look out least ye shall be found wanting, walking in the wrong path. Not one of you can

find protection, peace, and justification to your souls without every step that you take you walk in union with your Anointed Head.

O beloved children, how my spirit has grieved to see the disorderly ways among you, speaking evil of one another, and talking of things, to stir up confusion and make mischief. Is this the way that you have been taught? I say, in no wise. Ye have been taught to be kind loving and obliging to each

other, and make peace
in all things. For your
honors sake Sisters, do
not make a mountain
of a molehill: but labour
to keep still and govern
your tongues, and promote
love and union one among
another, for surely your un-
ion is your strength. So
remember and be wise,
for truly I felt concerned
that you would loose
your protection and go
down the broad way to
destruction. Let every one
look well to home, and
I assure you, that you

will find enough to do to at
tend to all of the Orders
which have been given for
the protection of all souls.
Weed in your own gardens
and root up the knowing
weeds so that it may not
hinder the good from grow
ing and flourishing.

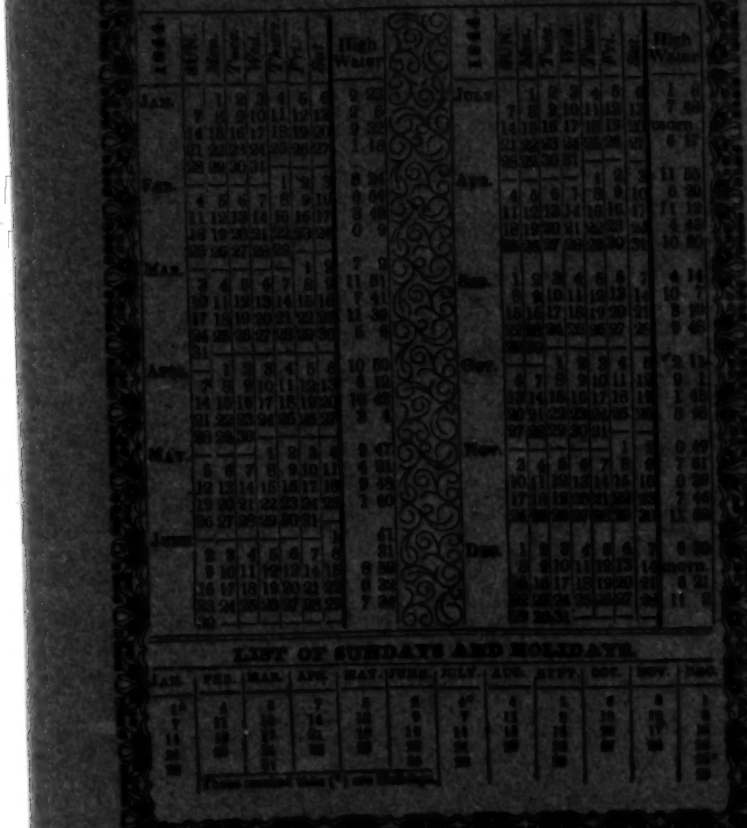
When you feel tried go
to your Elders and there
be free and open your tri
als. I warn you with a loud
voice which I now sound
thro my solemn Trumpet
at this time, for every one
of you to look out that you
do not open your trials to

each other. So sure as you do not it, you will loose your protection, and the blessings and gifts of God will be shut out from among you.

With this if you will remember my warning voice I will send unto you my holy Comforter to give you love joy and comfort to strengthen your wearied spirits.

Farewell from your dear Mother Sarah.

COUNTING HOUSE ALMANAC, 1844.



LIST OF SUNDAYS AND HOLIDAYS.

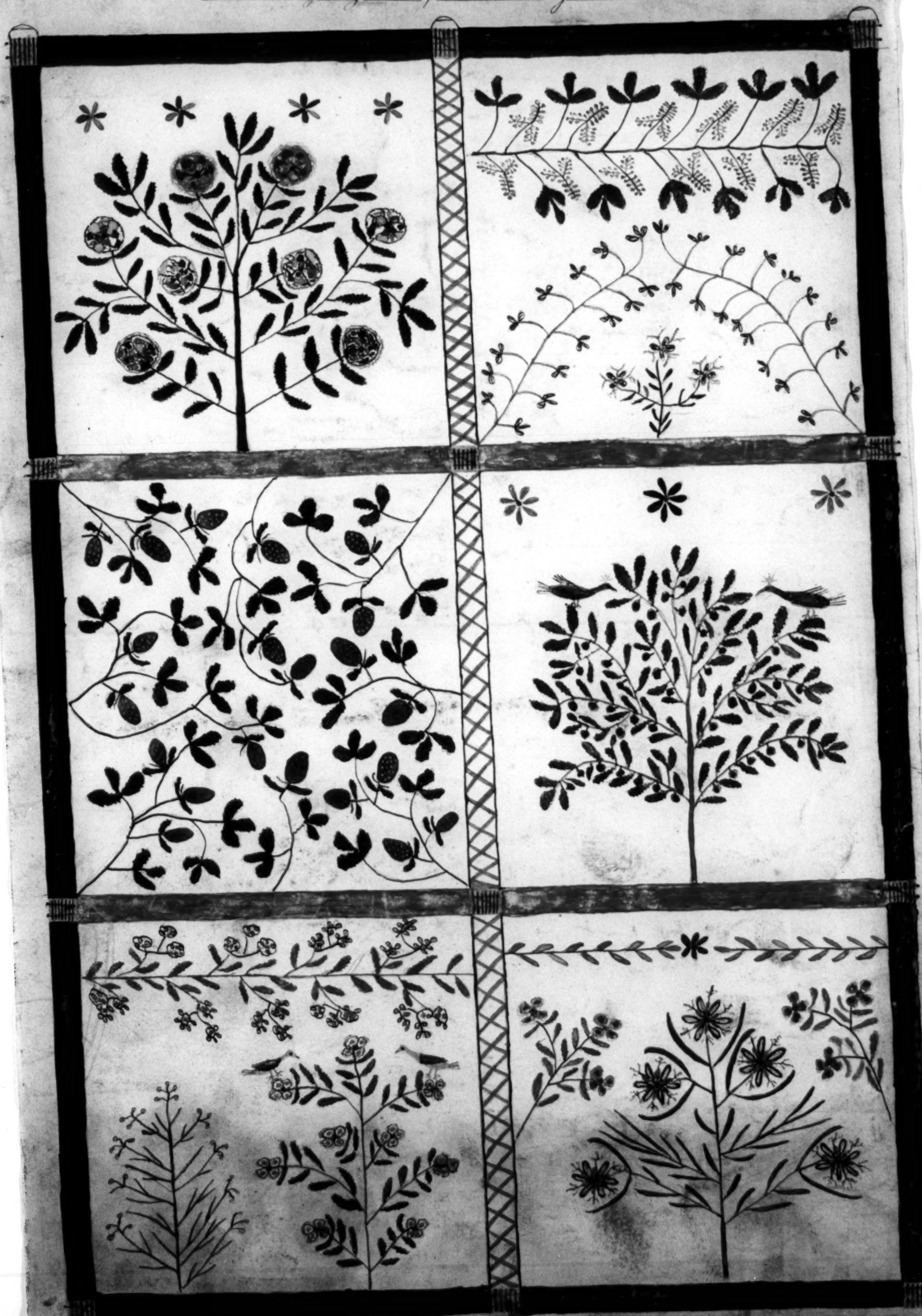
JAN.	FEB.	MAR.	APR.	MAY.	JUNE.	JULY.	AUG.	SEPT.	OCT.	NOV.	DEC.
1*	4	3	7	5	2	7*	4	1	6	3	1*
7	11	10	14	12	9	14	11	8	13	10	8
14	18	17	21	19	16	21	18	15	20	17	15
21	25	24	28	26	23	28	25	22	27	24	22
28		31			30			29			25*

SHAKER COLLECTION

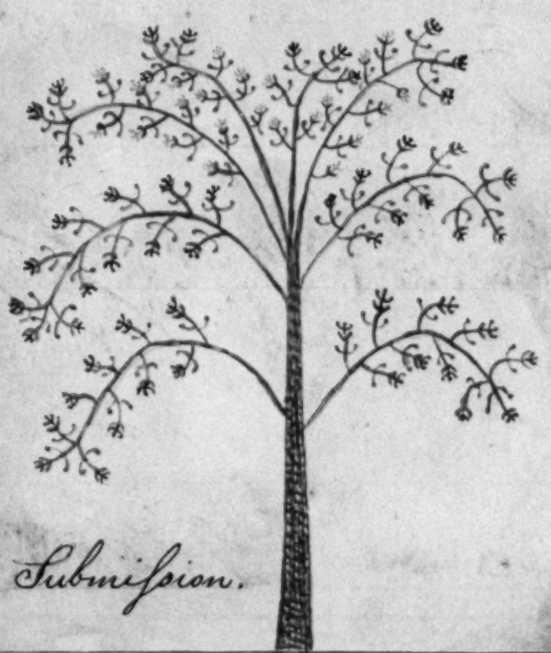
Item 135

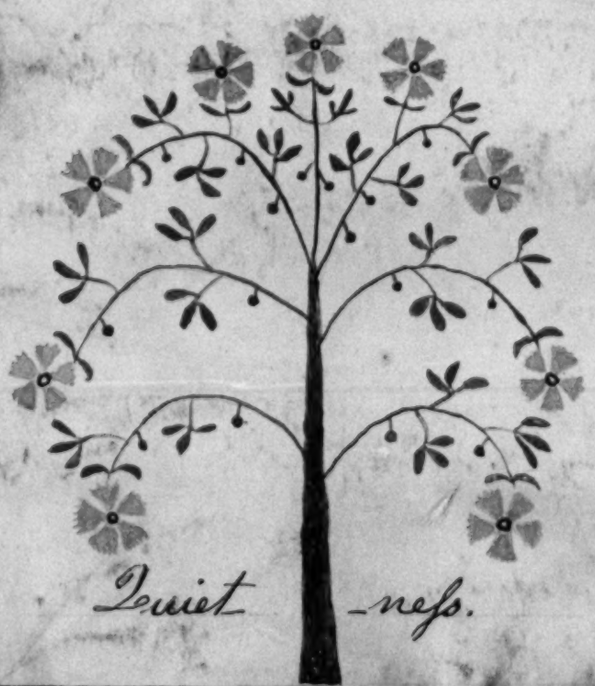
Three water color paintings
and a roll

Beloved Sister Anna, Receive this, with my never ending love and blessing, Polly Laurance. Given by Mother Lucy's permission, with a bright jewel of her love. jan, 1853.



By Mother Dana this is given, But Polly Laurance aids in drawing.
'Tis July first, in fifty three, This little gift is sent to thee.

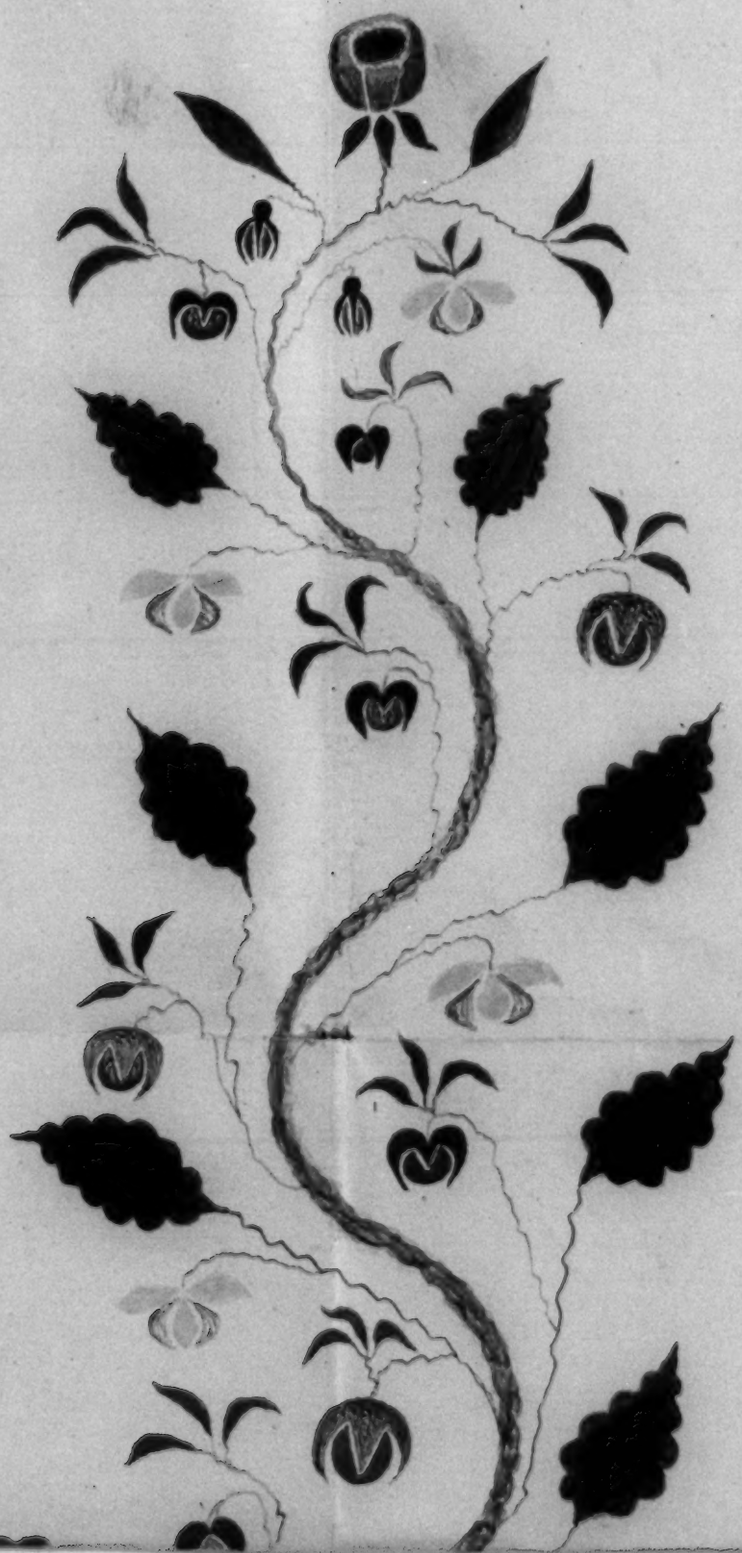




Holy Mother's lovely Vine,
Planted by her hand divine,
In the soil of love and truth
Blooming with eternal youth.
Infants yet will bless thy name,
And thy virtues loud proclaim,
Monarchs who have been enthron'd,
And their names through time enroll'd,
What is theres, compared with thine?
Who with endless beauty shine.
Love through all thy actions run,
Innocence, like rays of Sun,
Purity, like snow flakes clear,
Charity, and peace, does cheer;
All who dwell with in thy reach,
Feels thy soul from stain is bleach'd.

Thus saith Holy Mother now,
Innocence adorns thy brow!
Thy eternal youth is known
Brightest gems will deck thy crown.
Tribulation may roll on,
Trials like a torrent come,
But my Daughter, I'll up-hold,

A Gift from Holy Mother Wisdom; to
Eldress Anna Ervin; in Enfield.
Given at the City of Peace.
April 4th 1858.



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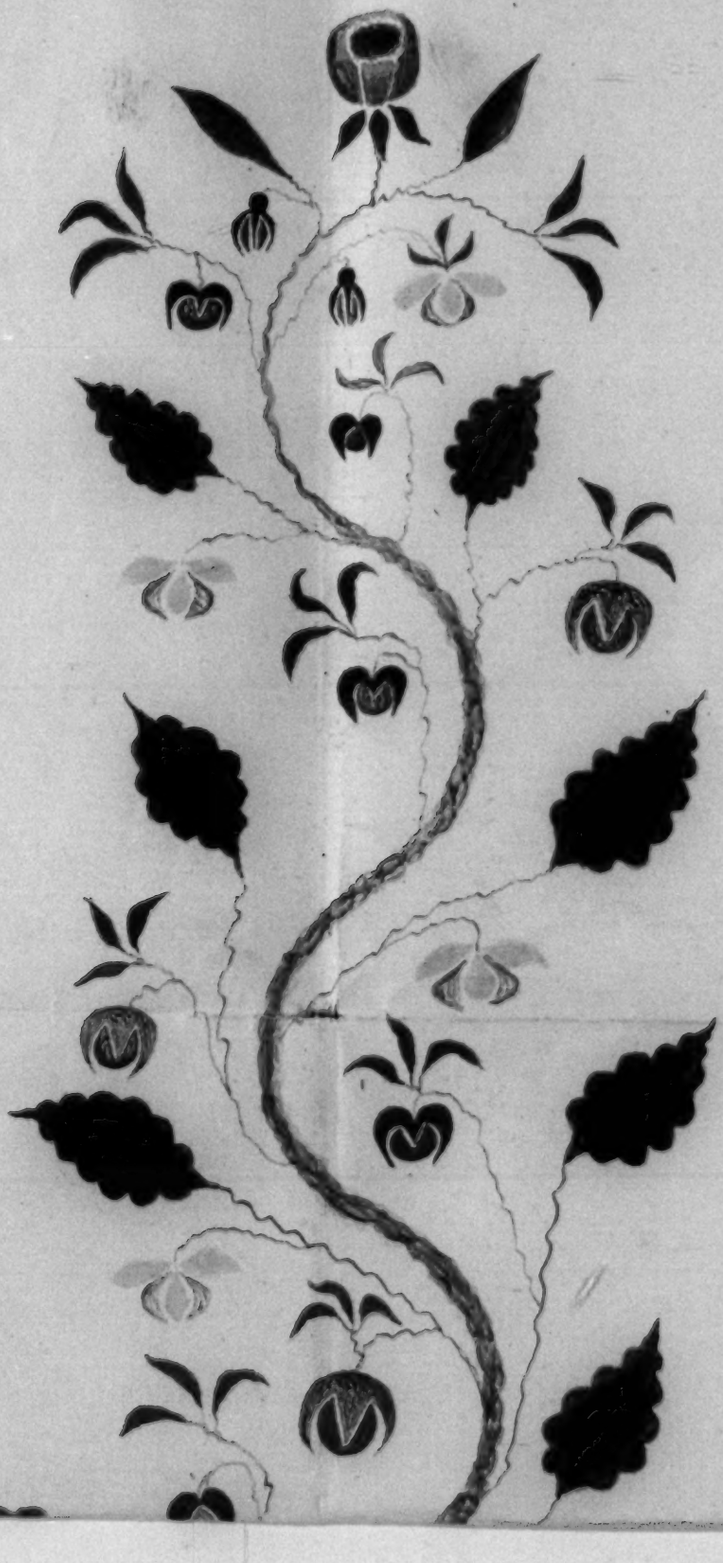


to/

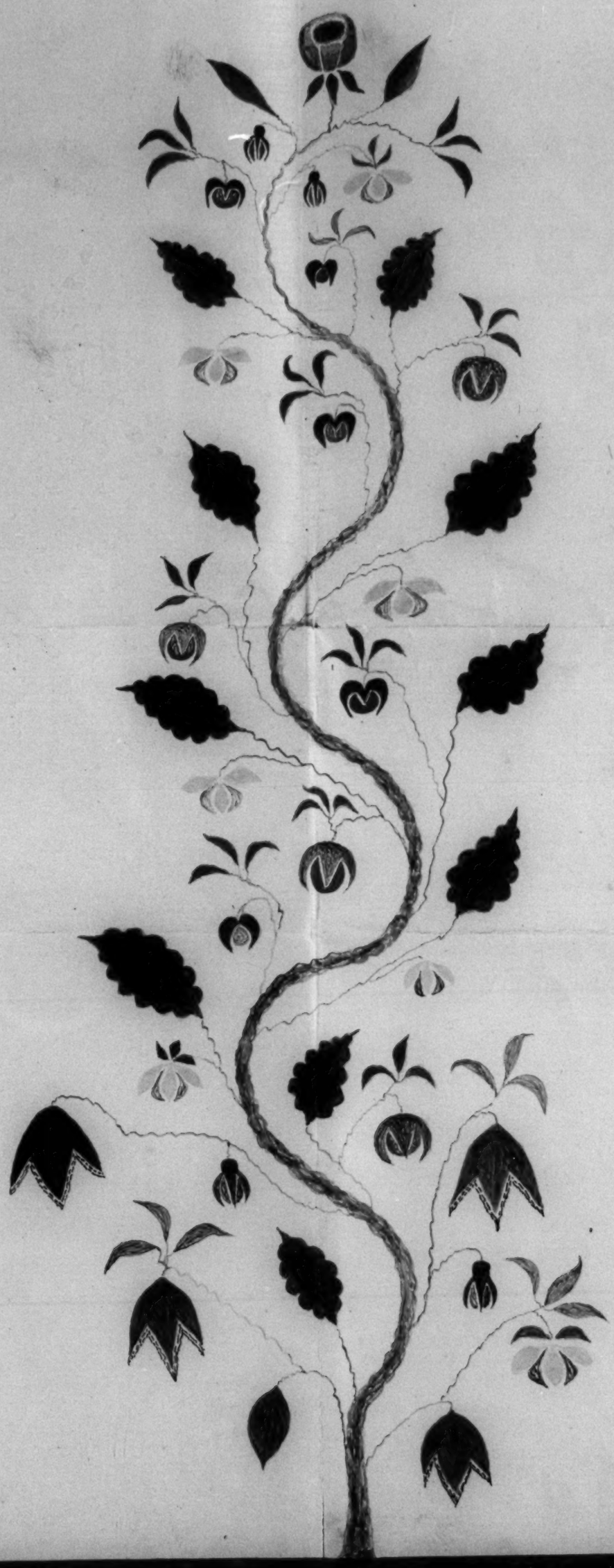
Now I clothe thee with my love,
Heavenly blessings from above!
Shall thy home, and thee enshrine
Inspiration, true, divine!
Shall Inspire thy lips to speak,
When I press thy care-worn cheek;
Falter not, not fear to say
Holy angels cheer my way,
And that Holy Mother's-hand,
Does invite and lead the band,
Which do follow thee of choice,
And will cause them to rejoice.
My right hand shall be your stay,
And when unto me you pray,
My bright angels will draw near
And your soul from sorrow cheer.

Your offerings unto Me, they'll bear,
And soon return with answer'd prayer,
Yea, while upon your bended knee,
A ray of love you'll feel from me.
My light, my love, my Wisdom too,
Will guide you all your journey through.
And when unclog'd from things of time,
You'll wear a spotless Robe divine,

Blooming with eternal youth.
Infants yet will bless thy name,
And thy virtues loud proclaime,
Monarchs who have been enthron'd,
And their names through time enroll'd,
What is theres, compared with thine?
Who with endless beauty shine.
Love through all thy actions run,
Innocence, like rays of Sun,
Purity, like snow flakes clear,
Charity, and peace, does cheer;
All who dwell within thy reach.
Feels thy soul from stain is bleach'd.

Thus saith Holy Mother now,
Innocence adorns thy brow!
Thy eternal youth is known
Brightest gems will deck thy crown.
Tribulation may roll on,
Trials like a torrent come,
But my Daughter, I'll up-hold,
In my arms I'll often fold,
Kisses prep upon thy cheek,
Tears of joy, and not of grief
Thou may-est shed, while thee I prep,
To my holy sooth-ing breast.
Little One, rejoice be glad,
Let not sorrow make thee sad,
My right hand shall bear thee up,
From my fountain thou shalt sup
Sweetest comfort shall be thine,
Holy concerts yet will chime,
Lays of music, in thine ear,
And thy soul from sorrow cheer.

April 4th 1858.



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April 4th 1858.

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Holy angels cheer my way,
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Does invite and lead the band,
Which do follow thee of choice,
And will cause them to rejoice.
My right hand shall be your stay,
And when unto me you pray,
My bright Angels will draw near
And your soul from sorrow cheer.

Your offerings unto Me, they'll bear,
And soon return with answer'd prayer,
Yea, while upon your bended knee,
A ray of love you'll feel from Me.
My light, my love, my Wisdom too,
Will guide you all your journey through.
And when unclog'd from things of time.
You'll wear a spotless Robe divine,
Pen, can not paint, nor tongue declare,
The glory, you my child will share.
So now with love I Seal this Roll,
Till brighter scenes to you unfold,
My love shall be your portion here,
My lonely, faithful, Daughter dear;
And should you hear again from Me,
While this side of Eter-ni-ty,
'Twill be in ac-cents soft & clear,
Most gently whispered in your ear.
So now in love I close this Roll,
And breath sweet peace into thy soul.

SHAKER COLLECTION

Item 136

"The Immortality of the Soul..."
by Garret [?]K. Lawrence

The Immortality of the Soul, Verified

from its own nature & constitution

"For God created man to be immortal,
and made him to be an image of his own Eternity."
Wisdom.

By Garret H Lawrence. (Keating)
Born Sept 1794. Exit – Jan 1837. Raised among Shakers.

1836.

Preface.

The eternity of the soul, is a truth so plain and so evident; that it may almost appear unnecessary to say or write any thing to confirm or elucidate its realities, especially to good believers, who are permanently established on the rock of everlasting salvation. But however firm all such may be, who have felt the never dying realities of their own constitutions — the blessed influences of their own souls, whose every craving & action & nature, since its immortal birth, and eternal duration; yet it is a fact that some, unwary & giddy youth, who have never taken a serious look within, nor studied the constitutions of their own immortal minds, seem to be wavering & doubtful in regard to the doctrines of a future life; and lose much precious time, in wandering in the gloomy mazes of infidelity, till their foolish hearts become darkened & so blinded that they at least pretend to doubt that there is a God, an immortal state, a Saviour or any divine revelation.

To any one who has felt the heavenly realities of his own immortal spirit, and the steadfast hope and assurance of the indestructable nature of his soul; & has been enlivened by the happy reflection, that he shall never die; the state of darkness & doubt & unbelief both & feels awful

and horrid & gloomy beyond description. And the effects which a state of unbelief & doubting have upon the mind are most lamentable. Let the cold & chilling blast of infidelity once fix itself upon the soul, & every heavenly virtue & every endearing attribute & grace, seem to have fled forever. ~~Farewell~~ Adieu a long ~~farewell~~ adieu to every exertion to improve in virtue & nourish & cherish the immortal gem the soul. Infidelity like an incubus ~~has cancelled every motive to exertion~~ sits gloating over its victim, & extinguishing every emotion of the soul, & silencing every monition of conscience.

The writer is well aware that the subject on which he has here written, tho self evident & plain, is nevertheless weighty & important. He is also sensible of his own inability to do justice to the cause. But it is a subject on which he has often reflected & as often hoped that some believer would write, for the benefit of the youth among believers especially. And it is with the pleasing hope, that this humble effort may call forth some one more capable Herald of the Lord, to this work that the following lines are submitted to the dear & precious souls in Gods heritage, whose greatest happiness, both now & hereafter, depends on the knowledge of this morning truth — Our Souls are Eternal.

Chapter ~~Section~~ 1st.

Man constitutionally believes in a Supreme Being.

The belief that there is an all wise Eternal — Self existing Being, whom we call God, is so congenial to the human mind so interwoven and blended with the consciousness of our own existence; and forms such a part of our own minds; that we have good reason to doubt, whether there ever was a human soul, a rational & conscious mind, that did not believe & know & feel that there is a God. 'Tis true there are some who affect to disbelieve in the existence of God; but the instances of such consummate unbelief are [illegible] comparatively few. And of such I believe we may confidently affirm that, they are either fools a knaves. The evidences of a First Cause are so plain and evident from inseperable from every fact, & being, & existence, with which we are connected; that if there is a being in human form who denies the existence of a God, it must be one "whose soul came blasted from the hand of nature — a "fool who has said in his heart there is no God"; a knave who does not choose to retain God in his knowledge" because of his trangressions & rebellions against a God of all power, all truth & all justice, & whose inevitable retributions he in vain would try to shun. No man can undertake to maintain the character of an infidel, without evincing to any observer of his ways, that he is acting a forced & unnatural part; violating the

primary laws of his own mind, and running counter to every bias of his own understanding. He appears unhappy & discontented in all his movements — a being without a comforter, without a guide a father or a friend: — lonely — melancholly, consigned to the blackness of darkness, lost in horrid mazes — still struging for a short life out of his own native element. Uneasy fickle discontented. Sometimes striving to keep up appearances of happiness; and like the victim of a consumption, can for a few moments exhibit the ruddy glow of health upon his cheek; while the burning fever upon his vitals, is preying upon his life with inevitable destruction upon his life, & consigning the sufferer to the opening grave. The infidel must feels & knows that he has no foundation to stand upon, no staff on which to lean, no rock of refuge to fly to in case of alarm — no home for his soul! Nothing but his own poor self to trust; and that self, with all its boasted powers, according to his own principles of belief, liable to be swept into everlasting nothingness the next moment. — So universal is the belief in a God prevalent among mankind, in every country & in every state of society, that the infidel, let him be where he may, stands out an insolated being from the general mass, a magnified an object of disgust and dread to all rational beings. He is truly considered an anomaly in creation, a monster in the moral world. The real atheist, (if there be any such) is a being not merely spotted with some loathsome plague, but one who is tainted, thoroughly tainted through and through

ah wink! he is rotten, actually rotten, twice dead and plucked up by the roots — cast away, having no hold in his own mind on the past or the future, & consequently must feel seperated from God, & all that appertains to his moral & spiritual exertion. He must consider himself, (if he ever considers at all) as the mere work of chance; a certain something a nothing, who happened to exist, or be brought into existence, without plan, without order or connexion with any thing but chance & uncertainty. How very unnatural & unhappy must be such a state of mind, and how contrary to the organization of the rational soul. All things both animate & inanimate, every organized being & thing that exists, exibit in their organization, a design or workmanship, far beyond, yea infinitely more curious & exquisite than any work of art that ever was brought forth by man with all his arts & sciences and all his most labored exertions. In the construction of our own mortal bodies, and the laws of animal life by which it is sustained, there is a development of skill & design, beyond the most stretching reach of mortal ken: so that the more it is examined, the more do we find to excite our wonder & admiration of the marvellous power that first designed and produced & sustains such an infinitely curious superstructure. To believe that the most extensive manufactory of which we have knowledge with all its complicated machinery & artful contrivances, its various applications of wheels & levers & screws, &c, many combinations

of wood & brass & iron is the result of happy hit and chance, is not so irrational, as to believe that the most simply formed organized being with which we are acquainted in nature was brought into existence without an intelligent power. For the mechanic can explain the various powers & movements of the machine which he examines, but the laws which direct and govern so simple a movement as merely turning the eye, have never yet been explained by any the most profound & skilful anatomist. So inscrutable and beyond the reach of human investigation, are the most simple of the Creators works; that at every turn of the eye, in every movement that we make and every thought of our hearts; we meet with irresistible and undeniable proofs, that we ourselves, and all things else, owe their existence to an Eternal First Cause. Our own existence brings with it the belief & the proof of a superior cause to ourselves; & this belief is congenial and coequal to our reason. We are creatures, & therefore must have been created by a Creator, & this Creator must have existed before his creation. Self Creation is a term without meaning or a possible application to any thing that exists. For it supposes that a being can act before it exists, & that an effect is the cause of itself. Therefore to believe that there is an Eternal self existent first Cause is inevitable, natural & rational. And for a man made after the image of God, and stamped with the divine impress & and is a part an essential constituent of the reasoning mind, of which we are morally composed, a constructed.

to deny that he has a Maker, & hold forth that there is no God, & that right in the face of all facts in creation, is one of the most marvellous obliquities of the human mind of which we can conceive. Is it possible that

"There lives a man with soul so dead
Who never to himself has said"
My soul is from a hand divine
Eternal, heavenly & sublime.

It is recorded that in one age of the world, there arose a certain set of self styled philosophers, called Nothingarians, who held that there was nothing in existence; that they themselves and all things around them, were not realities, not even so much as phantoms; in short that the universe was nothing. They are said to have gained many disciples; & to have been much more numerous than ever were the Atheists. But happily for the cure for this species of insanity a foolishness must have been very simple and effective, Only one smart stroke of a whip applied to any such fool, would cause him to utter complaints of personal abuse, & cry out in convincing terms that he realized them, in short one dent upon his skin would cause him to identify himself. These nothingarians, however, were not more unreasonable, irrational & foolish than the Atheist who holds that he exists, and yet was brought into existence without a first cause. The rare instances of Atheism which have

appeared in the world form no more exceptions to of mans constitutionally believing in a God, than the few idiots that are born into the world, in comparrison with the general map, prove that man is not naturally a rational creature. For all fools they are the most rare, ~~who are such an anomale idiots as to say~~ who pretend "There is no God". But on the contrary, the thousands of thousands & million of rational beings who have existed in every age, in every clime & in every nation upon our earth, of which we have any history, tradition or knowledge, have all felt the divine impress of the Eternal, and have believed, and have delighted to acknowledge that they were the offspring of an Almighty Father, even God.

Chapter ~~Section~~ 2d.

The Soul is happy in its dependance upon God.

Perhaps there is no state of mind which so completely and substantially happifies the rational & immortal soul, as a feeling of dependance upon the Father & fountain, the Benefactor and dispenser, of all mercy and goodness to man. Unalienated by guilt, man naturally adores & loves & depends upon his Creator It is his duty so to do. And like every other duty which God has ever required of his creature man, his duty is inseperable from his happiness. Nothing but a consciousness of having transgressed Gods righteous laws, can ever

alienate the soul from its Maker and preserver. It is sin only that seperates the soul from God.

In a state of innocence & justification the soul not only feels a dependance on Almighty goodness, but on this goodness wherever, & in whoever it is manifested. And this state of feeling, this dependance upon those of superiar age intelligence and powers is perfectly congenial to the rational mind, and ministers to the soul, that feels itself aright, one of the most calm & placid enjoyments that heaven has bestowed upon man. Every organized being all animated nature appears full of demonstrations of a thankful dependance upon a superior power. With what marks of joy does the little chicken receive the caresses of its parent hen, as it nestles beneath her breast, & receives the reviving warmth of her brooding wings; and what piercing notes of distress it will raise when it finds that it is seperated from its vindictive provider. What plaintive bleats will the innocent lamb pour forth, when it is seperated from its dam; & with what elastic bounds of mirth will it evince its happiness, & skip & play over the green, when it knows its mother is nigh; & feels the nourishment & protection of its fond parent. Even the vegetable creation seems to possess, if not actually feel a dependance on a superior power. The sapplaint vine will twine itself around the more sturdy plant, & inserting its tendrils, will cling with all the tenacity of life to it its

support; nor quit its fond grasp without being torn asunder. Thus sustained it will climb the lofty tree, & seem to delight in its elevation, and there spread its luxuriant foilage, and catch the invigorating rays of the warm sunshine, and produce its rich clusters of pleasant fruit. But take away its support, remove the staff on which it leans, and it falls at once, an unsightly unproductive cumber upon the ground.— The material world is full of instances of dependance upon something superior. Indeed there is no other mode of existence. All are subjects of this universal law of existence, and there is no getting by it. And tis the undertaking to estrange himself from this general bond of harmony, that renders man miserable. "A proud man cannot be a happy man". We are made and created to feel a humble dependance; it is our native element, & we cannot only live nor enjoy life in any other state of mind.

"Woe to him that is alone, for if he fall who shall help him up". The cold hearted independent bigot may undertake to insolate himself from this universal law of dependence, but he struggles in vain. For he cannot avoid feeling the unerring consequences of thus striving against a power which he cannot control. Man's destiny is fixed, as regards his connexion with Gods eternal & unchangeable laws. He forms a part, a link, in that everlasting chain which extends from heaven to earth, and encircles all things, both animate

and inanimate, mortal and immortal. As a free agent he has power to render himself happy or miserable, according as he obeys or disobeys those laws of universal harmony, which ~~encircle all creation~~ extend to all. But he has not power to evade, in one jot or tittle the consequences which must follow his acts of obedience or disobedience. Like the son of the morning he may try to exalt himself above all that is called God; but Lucifer like, he must also be cast down to hell.

It appears to have been this same spirit of independance that first induced our first parents to transgress the law of God in the garden. They would not depend upon what their Creator had told them, by any means; they must taste of the forbidden fruit — they were now old enough to act for themselves. It was in this same self-sufficient spirit, that the old serpent, who tempted them, had long before transgressed, and it is on this same ground that every son and daughter of Adam has been led astray. But with all their self exalting & all their vain boastings, the devil nor any of his subjects have ever yet been able to maintain their independence, nor avoid the inevitable consequences of violating Gods laws, viz sin misery & woe.

On the other hand by living in obedience to those laws by which we were created to live, & keeping in our own native element, walking in a humble dependence upon God and all that is good, we enjoy

all the happiness of which we are capable in our present existence; & can confidently look forward to that state where our happiness & our capabilities to enjoy it, will be forever on the increase, ages of ages & time without end.

In this dependant state of mind with what joy does the soul look to God for his approving smiles, and with what fervency does it supplicate at the throne of Mercy. After toiling and laboring upon the things of time and sense, and wandering in the dry & sandy deserts of mortality, with what thankfulness does the Soul approach the never failing fountain, and drink deep of the waters of ~~divine~~ eternal life.

When we realize the happiness that there is in a humble dependant spirit, and sense how good it feels to our souls; it appears strange, very strange that we should ever be proud, or ever think of finding happiness in a high & bigoted sense. Especially, considering, that we have nothing under heavens to be proud of; nor a solitary example of happiness ever being found obtained enjoyed by any creature, only in that state of subordination & obedience for which it was created.

Pride was never made for man. Christ has plainly declared that, "unless we become as little children we can never enter the kingdom of heaven. The state of a little child is that of innocent humble dependance

upon its parents. Under their guardianship it feels safe, & looks with confidence to them for protection. When frightened how the little infant will cling to its mother & try to hide itself from impending danger in her arms. And with what tokens of joy and innocent delight will the child run to its parent, climb upon its knees, and exclaim father father. In all this the child simply declares, in natures own language its dependance upon its parents, and gives evidence of its happiness when under their protection. A gospel child has uttered the same sentiments whose he says

"To love our dear parents we feel it a duty
In simple obedience is glory and beauty
And labours of love towards one another
Is duty and honor to Father & Mother.

Let us for a moment look at that interesting group which Jesus of Nazareth called around him when he said "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven". How did their little faces glow with smiles of innocent joy, as they clustered around him, and he passed his blessing hand over their silken locks, and gave them his endearing embrace. But with what proud contempt of their simplicity, did the old sinners, perhaps their parents, stand off, puffed up with all the consequential airs of independance, and perhaps scarcely notice the solemn warning- "Whoso shall offend one of these little ones, which

believe in me, it were better for him that a millstone were hanged about his neck and that he were drowned in the depths of the sea". "God giveth grace to the humble but rejecteth the proud afar off". And it is only in this humble dependent child like spirit that we can render any acceptable praise or worship to God, or perform one act that will yield us true comfort and happiness. It is a fact, and there is no getting by it, there is no happiness for any soul, only in a humble dependant thankful spirit. How much happier those simple innocent children were, in the temple at Jerusalem, who when they saw the miracles that Jesus wrought there, shouted for joy saying "Hosanna to the son of David" "Hosanna to the son of David" than were the proud chief priests & scribes who were so displeased at their innocent mirth and child like devotions. They could not bear the devotional praises of these children, but entered their complaint to Jesus "And said unto him, Hearest thou what these children say? And Jesus said unto them Yea: have ye never read, out of the mouths of babes and sucklings thou hast perfected praise?"

In all our connections with mankind, we may observe that it is the humble in spirit only that are happy; it is the meek only that really possess the earth, & truly enjoy those blessings which are bestowed upon here in time. The proud self sufficient bigot never can be pleased with any thing, nor enjoy any thing whether it belongs to others or to himself. He is not even

pleased with himself; if we may judge from the contemptuous scowl that forever sits upon his brow. How such a man the most curious work of art. There is nothing in it to excite his admiration; let him see the most beautiful field, or garden, a plant, a tree there is nothing there worthy of his notice; or present to him the most delicious fruit, & he will turn from it with a murmur of disdain or he accepts the offering will evince no pleasure will give no token of gratitude or thanks. He feels independant & therefore is thankful for nothing to be. He is unthankful & is therefore unholy. He is unholy & of consequence must be unhappy.

I believe it is a rule which scarcely admits of exceptions, that our feeling of dependance upon a superior power & goodness is just in proportion to our goodness. The best persons within our knowledge, feel the most dependant & are the most thankful for favours received. Indeed this thankfulness & dependance is an essential part of goodness, and consequently of happiness. They are inseperable. "To be good is to be happy".

If we look into the history of mankind in all ages in the sacred records we shall there find that the most virtuous in all ages, were the most happy, the most dependant & humble and obedient, prosperous & happy. In perusing the devotional part of the sacred scriptures and in entering into the spirit in which they appear to have been written, one cannot but admire the intense feeling of dependant supplication which is there manifested. What feelings of devotion, dependance & thanks are breathed out in the

psalms of the "Shepherd King the sweet singer of Israel."
And while walking in obedience to the laws of God, & feeling
his blessing and protection well might the inspired psalmist
~~he could fervently~~ exclaim.
"Behold God is my salvation, I will trust in him forever
and not be afraid. For the Lord Jehovah is my strength
and my song, He also is become my salvation: therefore
with joy we will drink of the waters of salvation. Praise ye
the Lord. Sing unto the Lord for he hath done great things
which shall be known in all the earth. Cry out and
shout O! inhabitants of Zion for lo! thy King is with
thee". Well may the inhabitants of Zion shout for joy
when they can truly feel that their King is near. And well
may the immortal soul rejoice, when it feels a confident
repose in its Maker. The nearer we keep to the fountain
of Mercy, the more do we realize the sweetness of its waters
and the greater is our thanks for the mercies received.

It is our indispensable duty at all times to be thankful
to God for the ten thousand mercies which he has poured out around
us, by which we live & move & have our being. And let us
be ever so prosperous, & let all things go ever so well with us, our
happiness will be greatly increased by a taking of dependance upon
God. But when adversity overtakes us, when sorrow
and trouble surround us— when earthly ties & enjoy-
ments are cut off, it is easy then for the soul to fly
for succour to its Maker & preserver. When sickness

and disease seizes our mortal frames, and keen distress bears us down, for which we can find no remedy — no medicines to assuage, nor any hand that is able to give relief; how readily do we cry to a superior power for help, & pour out our hearts to God in cries of supplication & dependance. 'Tis then that we truly realize that He is our comforter, our guide & only hope. And who has not felt, or witnessed the wonderful effects that a confident and steadfast hope has upon the soul, & what relief it gives from mortal pains? O it is then that an approving conscience brings joy unspeakable, and says to the raging disease "Peace be still".

How often has the poor mariner, when tossing up & down upon the stormy billows of the ocean, for days & perhaps weeks, felt no possible way for his frail bark to outride the storm, no way of escape from a watery grave; how often has he humbled himself in fervent prayer to God for relief, acknowledged his manifold sins, and felt an assurance that his prayer was answered. Even the cold stony heart of the Atheist has been touched at such a time, and made to acknowledge his belief in a God, whom he had for years denied, and to cry to him for mercy. These things appear to be given for our ensamples, and must evince to the rational mind, that upon a humble dependance upon God, depends our happiness, both in the present world, and that which is to come.

Chapter ~~Section~~ 3d.

Proofs of a future State

Section 1st

Importance of the question which relates to the reality of a future world

Note Several of the following chapters are mainly extracted from the writings of Thomas Dick, Albert Barnes & others. See Dicks Philosophy of a future State Barnes introduction to Butlers Analogy &c &c

"Next to the being of a God, the doctrine of the immortality of man lies at the foundation of all religion, and of all the animating prospects which can cheer us in this land of pilgrimage. It is an inquiry interesting and important to every human soul, & one which cannot be wholly excluded from any rational mind. Remove from the mind the rational belief of a future existence, and the hope of immortality, and religion becomes a shadow, life a dream, & the approach of death a scene of darkness and despair. Upon this short question "Is man immortal, or is he not?" depends all that is most interesting to man as a social being, and as a rational & accountable intelligence. If he is destined to an eternal existence; an immense importance must attach to all his present affections, actions & pursuits; and it must be a matter of infinite moment that they be directed in such

a channel as will tend to carry him forward to the felicities of a future world. But if his whole existence be circumscribed within a circle of a few fleeting years, man appear an enigma, an inexplicable phenomenon in the universe, human life a mystery, the world a scene of confusion, virtue a mere phantom, the Creator a capricious being, and his plans and arrangements an inexplicable maze.

There is no man, however insensible he may be to the obligations of religion, that can fully satisfy his own mind, or the minds of others, that the idea of a future world is a mere chimera. On the contrary, the possibility and even the probability, of the truth of man's eternal destiny will, at certain seasons, force themselves upon the minds of even the most careless & profane. Yet, it is amazing to consider with what ease & indifference some will glide down the stream of time, under the awful uncertainty whether it will land them in the shades of annihilation, the realms of bliss, or the regions of endless woe. While between us and these three states, no barrier is interposed but life, and the most brittle thing in all nature; and the happiness of heaven being certainly not designed for those who doubt whether they have an immortal part to enjoy it; such persons have nothing left, but the miserable chance of annihilation, or of hell. There is not any reflection

which can have any more reality than this, and there is none which has greater terror. Let us set the bravest face on our condition, and play the heroes as artfully as we can, yet see here the issue which attends the goodliest life upon earth! It is in vain for men to turn aside their thoughts from this eternity which awaits them, as if they were able to destroy it, by denying it a place in their imagination. It subsists in spite of them; it advances unobserved; and death which is to draw the curtain from it, will in a short time infallibly disclose its eternal realities.

When we look back into that eternity which is already past, & forward, to the unmeasurable depths of eternity to come, — when we behold Time and all its circling years, appearing only like a point on the surface of that vast and boundless ocean, — when we consider, that our existence as thinking beings, may run parallel with interminable ages; and that, in the revolutions of eternity, we may associate with the myriads of intelligent beings who inhabit that land of souls, —

With ranks and orders all in ce
Who look with love on things below, —

and, when we consider that our relation to time may be dissolved, and our connexion with eternity commence, within the space of a few years, or months or days, no enquiry can

appear more interesting as that which leads to the determination of our future & eternal destiny, and of those realities which await us beyond the tomb. To remain insensible to the importance of such an inquiry, and unaffected at the prospect of such a result to which it may lead; while we are feelingly alive to all the paltry concerns and little ills of life, would argue the greatest stupidity, inconsistency and infatuation.

The man whose heart pants after substantial knowledge and felicity; whose affections centre on the Author of his existence, and who delights to contemplate his character & perfections, will enter with pleasure on every investigation, which has a tendency to throw light on the scenes of his future destination. He will weigh with impartiality every consideration, and will seize with delight upon every argument, by which a full conviction of his immortality may be rivetted upon his mind; and he will endeavour to cheer his soul amidst the sorrows of mortality, with the consideration, that "when the earthly house of his tabernacle is dissolved, he has a building of God, a house not made with hands, eternal in the heavens.

Section 2d

Man universally believes in a future state.

It forms a presumptive proof of the immortality of the soul, that this doctrine has obtained universal belief among all nations, and in every period of time. That the thinking principle in man is of an immortal nature, was believed by the ancient nations of the old world, by their wisest & most celebrated characters, appears from all their writings and records which have reached our times. Their ideas of a future state appear to have been obscure indeed, and imperfect; but they all embraced the idea, that death is not the destruction of the rational soul, but only its introduction to a new & unknown state of existence.

It is well known, that Plato, Socrates, and other Greek philosophers, held the doctrine of the souls immortality.

"When the dead", says Socrates, have arrived at the rendezvous of departed souls, whither their angels conduct them, they are all judged according to their various degrees of virtue & vice." ****

"If the soul be immortal, it requires to be cultivated with attention, not only for what we call the time of life, but for that which is to follow, I mean eternity; and the least neglect in this point may be attended with endless consequences — As the soul is immortal and cannot die, it has no means of being freed from its evils, nor any safety for it, but in becoming

very good & very wise; for it carries nothing with it, but its good or bad deeds, its virtues & vices, which are commonly the consequences of the education it has received, and the causes of eternal happiness a misery".

The writings of the ancient poets are full of proofs that the belief of the immortality of the soul was universal in their time & among the nations to whom they were adressed. And as the nations of antiquity recognized this doctrine, so there is scarcely a nation or a tribe now existing, however barbarous or untutored, in which the same opinion does not prevail.

The inhabitants of the numerous islands in the great Pacific & Indian oceans, and the numerous nations which people the northern parts of Asia & Europe, however remote, uncivilized or different from the rest of mankind & each other, all agree in the belief of a God & future state where all will be rewarded according to their works. The numerous tribes which inhabit the interior regions of Africa, that fill the graves of Abyssinia, & none in the deserts of Arabia, all recognize the same belief. — The North American Indians believe in a Great Spirit who will conduct them, after death, to the land of souls, where all their wants will be supplied, & every thing be given them, that they can desire to make them happy.

From the frozen climes of the North to

to the torrid zones of the south, from the western wilds of America to the eastern confines of Asia, — in all nations tongues or people, — whether christianized, civilized, barbarous or savage, — wherever man is found, walking erect in the image of his Maker, he bears also the divine impress upon his soul, & evinces his belief in his own immortality. Though they scarcely agree in any other sentiment or article of religious belief, yet here we find the most perfect harmony, in their recognition of a belief that the soul survives the dissolution of its mortal frame. And, as Cicero long since observed, "In every thing the consent of all nations is to be accounted the law of nature, and to resist it, is to resist the voice of God."

To whatever cause this universal belief of a future existence is to be traced — whether to a tradition derived from the first parents of the human race, to an innate sentiment originally impressed on the soul of man; to a Divine revelation disseminated and handed down from one generation to another; or to the deductions of human reason — it forms a powerful argument, in favour of the truths of this belief. If it be traced back to the first parents of mankind, it must be regarded as one of those truths which man received while in a state of innocence, when his affections were pure and his understanding uncontaminated. If it be a sentiment originally impressed on the soul, by the hand of the Creator, we

do violence to ourselves, to attempt to resist the force of its evidence. And if from natural reason, or divine revelation we are left without excuse, if we attempt to obscure its evidence, or overlook the important consequences which it involves.

The human mind is so constituted, that when left to its own native bias, it necessarily infers the existence of a Supreme Intelligence, from the existence of matter, and the economy of the material world; and, from the nature of the human faculties, and the moral attributes of God, it is almost as infallibly led to conclude that a future existence is necessary in order to fulfil the desires of the human soul, and to vindicate the wisdom of the moral Governor of the world. And these two important truths, which constitute the foundation of all religion, and of every thing that is interesting to man as an intelligent agent are interwoven with the religious creed of all nations.

It must indeed be admitted that a few individuals have appeared, in almost every age, who have called in question the doctrines or belief in a future state. But their number has been extremely small, and their opinions on this subject have generally originated from wilful ignorance, or from indulging in a course of wickedness & impiety, which has led them to wish, & if possible to believe, that there are neither rewards nor punishments beyond the grave. "A wicked man" says

an ancient write, "is afraid of his judge, and therefore wishes his soul and body may perish together by death, rather than it should appear before the tribunal of God". If a number of fools should think fit to put out their own eyes, to prevent them from feeling the effects of light, as Democritus, the ancient philosopher was said to have done, it would form no argument to prove that all the rest of the world were blind. And if a few sceptics and profligates endeavour to blind the eyes of their understanding by sophistry & licentiousness, it cannot prevent the lights of revelation & reason, which unveils the realities of a future world, from shining on the rest of mankind, nor constitute the slightest evidence against the doctrine of the immortality of the soul which so universally prevails.

Chapter 4th.

The human mind desires an immortal existence.

These strong and restless desires after future existence and enjoyment, which are implanted in the soul of man are a strong proof that he is possessed of an immortal nature.

There is, perhaps, no human being who feels full satisfaction in his present enjoyments. The mind is forever on the wing in pursuit of new acquirements, of new objects, and, if possible of higher degrees of felicity than the present moment can afford.

The human soul is constituted for an eternal increase,

in his infinite goodness
and the Creator has happily & wisely implanted in it desires
commensurate with its capacities of power increasing in knowledge
& power, goodness & holiness, & every thing pertaining to its eternal increase
in happiness.

These unbounded desires, these longings after something
beyond the present enjoyments, are to be found agitating
the breasts of all men of all nations, of all ranks & conditions in life
If we ascend the throne of princes, if we enter the palaces of the great, if we walk
through the mansions of courtiers and statesmen, if we pry into the abodes
of poverty & indigence, if we mingle with poets & philosophers, with mer-
chants, mechanics, peasants & beggars; if we survey the busy, bustling scenes of a large
city, the segnestered village, & the lonely cot— we shall find, in every situation,
and among every class, beings animated with desires of happiness, which no
present enjoyment can gratify, and which no object within the limits of time
can fully satisfy. Whether we remain in ignorance, & pursue the path of knowl-
edge; whether we mingle with social beings, & flee to the haunts of solitude—
we feel a vacuum in the mind, which nothing around us can fill up; a longing
after new objects & enjoyments, which nothing earthly can fully satisfy.

That the desire of immortality is common, and natural to all men, appears
from a variety of actions, which can scarcely be accounted for on any other principle,
and which prove that the mind feels conscious of its immortal destiny. Why,
otherwise, should men be anxious about their reputation, and solicitous to secure
their names from oblivion, after they have descended into the grave? If the soul
of man be destined to destruction at the hour of death, why should man be

anxious about what shall happen, or what shall not happen hereafter, when he is reduced to a mere non entity, and banished forever from the universe of God? He can have no interest in any events that may befall the living world when he is cancelled from the face of creation, and when the spark of intelligence he once possessed is quenched in everlasting night.

There is, I presume, no individual in a sound state of mind, who can entirely throw aside all concern about his reputation after death, and about the events that may transpire in the world after his decease. And if so, it clearly demonstrates, not only that he does not wish, but that he does not even suppose that his existence will be forever extinguished at death. The desire of existence, and of existence too, which has no termination, appears to be the foundation of all our desires, and of all the plans we form in life. Annihilation cannot be an object of desire to any rational being. We desire something that is real, something that is connected with happiness or enjoyment, but non existence has no object nor concern in whatever belonging to it. When a wicked man, under a consciousness of guilt, indulges a wish for annihilation after death, it is not because non existence is in itself an object of desire, but he would choose it as the least of two evils; he would rather be blotted out of creation, than suffer the punishment due to his sins in the eternal world.

It may also be remarked, that the desire of immortality, however vigorous it may be in ordinary minds, becomes still more glowing and ardent in proportion as the intellect is cultivated, and in proportion as the soul attains to greater degrees of virtue and goodness. It forms a powerful incentive to the performance of actions which are noble, generous, benevolent & humane. Thus the noble and disinterested

actions which Christian heroes have performed, under the influence of unseen and everlasting things. They have faced dangers and persecutions in every shape, they have endured "cruel mockings, scourgings, bonds and imprisonments"; they have triumphed under the torments of the rack and amidst the raging flames; they have surmounted every obstacle in their exertions to communicate blessings to their fellow men; they have braved the fury of the raging elements, traversed sea and land and distant climes to enlighten & benefit mankind & lead them in the path of eternal life. Nor do they think it too dear to sacrifice their lives in such services, since "they desire a better country", and feel assured that death will introduce them to "an exceeding great & eternal weight of glory".

Since, then, it appears ~~it appears~~ that the desire of immortality is common to mankind, and that the soul is incessantly looking forward to the enjoyment of some future good, and that this desire is the spring of actions the most beneficient & good, on what principle is it to be accounted for?

"Whence springs this pleasing hope, this fond desire,
This longing after immortality?
Or, whence this secret dread & inward horror
Of falling into naught? Why shrinks the soul
Back on herself, and startles at destruction?

No satisfactory answer can be given to such questions, if our duration be circumscribed within the limits of time; and if we shall be blotted out of creation when our mortal bodies are laid in the dust. These desires appear to be an essential part of the human constitution, and, consequently were implanted in our souls by the hand of the Creator. "Tis Heaven itself

that points out an hereafter, and intimates eternity to man".
Therefore, we must suppose, either that the desire of immortality will be realized, or that the Creator takes delight in tantalizing his creatures with hopes and expectations which will end in eternal disappointment. To admit the latter supposition, would be inconsistent with every rational idea we can form of the moral attributes of the Divinity. It would be inconsistent with his veracity; for to encourage hopes & desires which are never to be gratified, is the characteristic of a deceiver, & therefore contrary to the attributes of "a God of truth". It would be inconsistent with his rectitude; for every such deception implies an act of injustice towards the individual who is thus tantalized. It would be inconsistent with his wisdom; for it would imply that he has no other means of governing many than those which have a tendency to produce fallacious hopes & fears, in the minds of his rational offspring. It would be inconsistent with his benevolence: for as "the desire accomplished is sweet to the soul", so disappointed hopes tend to produce misery. Yet the benevolence of Deity, in every other point of view, is strikingly displayed in all his arrangements in the material universe.

What has been now stated in relation to desire & hope, will equally apply to those fears and apprehensions, which frequently arise in the mind in reference to the punishments of a future world. A Being possessed of perfect benevolence cannot be supposed to harass his intelligent creatures, and to render their lives bitter with alarming apprehensions, for which there is no foundation. But if there is no future state of punishment & reward after death, those desires of

immortal duration, which seem at first view to elevate man above the other inhabitants of the globe, actually place him below the level of the beasts, which bound through the forests & lawns, and find their chief enjoyment in browsing on the grass. They are alive to present enjoyment, but appear to have no anticipations of the future; they feel present pain, but there is no reason to believe that they are tormented with fears of future punishment. They appear to enjoy life & are pleased with their present state; and what pleased them yesterday will likewise give them pleasure to morrow, and they appear perfectly contented to keep within the bounds which nature prescribes. — But man amidst all the enjoyments & prospects which surround him, feels uneasy, and pants after happiness, infinite in duration. His hopes and desires overstep the bounds of time, and soar onward into a boundless eternity.

How then shall we account for these things? And in what light shall we exibit the conduct of the Creator so as to render it consistent with itself? There is but one conclusion we can form, inconsistency which is consistent with the attributes of God, which will completely unravel the mystery of man's being animated with unbounded desires, & yet confined to a short duration in this world, and that is — that this world is not the place of our final ~~duration~~ destination, but is introductory to a more glorious state of existence, where the desires of virtuous minds will be fully gratified, & their hopes completely realized. ———

Chapter 5th.

Of future rewards & punishments.

The belief that every human creature will eventually be rewarded according to his works, "whether they be good, or whether they be evil," is at once so just, so rational and so fully verified by the experience of every observation, that it appears inseparable from the rational mind. This belief appears to form the foundation of all our hopes; and is the main spring of our all our actions & exertions, whether they relate to our present good, or future welfare. We see that every effect is in unison with its cause & that good & evil actions are attended with their appropriate rewards; and that in the present time, to a certain extent virtue is its own reward, and vice its own punishment.

Man is the offspring of God, and God is good, and he has formed the soul of man of the element of goodness; & this goodness & virtue is congenial to the nature of the soul. So that every good and virtuous act is in unison with the native constitution of the soul, and must of consequence be productive of happiness. It is the natural tendency of virtue, or an obedience to the laws of God, to produce happiness. No person can perform an action which he knows to be good, without feeling that he has acted in unison with the constitution of his own soul, & that while his own conscience smiles upon him, he has enhanced his own happiness in proportion to his exertions in goodness. On the other hand the natural

tendency of vice, or a transgression of Gods laws, is to produce misery. Every man that does wrong & knows it, feels that he has violated the constitution of his own soul has incurred the power of his own conscience & his God, & brot upon himself misery and woe. And altho he may not in the present tense feel but a small portion of the distress which the consequences of an evil action must eventually produce, still at every retrospect of the evil deed, his soul is harrassed up afresh with the consciousness of guilt, while he looks forward with a certain fearful looking for of a fiery indignation to come.

In like manner every virtuous act, at every recollection happifies us in the present tense, and we look forward with a pleasing and sure hope of the just recompense of reward. We not only feel the present effects of good or evil actions & intentions, but the mind unavoidably looks forward to the ultimate consequences or results of such actions. We daily see that the consequences of an action do not terminate with the commission of the act itself, nor with the immediate effect of that act upon our bodies or minds. They travel over into future results, & effect us in some distant part of our existence. Frequently the true effect of the act is not seen except beyond some result that may be considered as the accidental one, though for the sake of that immediate effect the act may have been performed. The immediate effect, for example, of intemperance, is a certain pleasurable sensation for the sake of which the man became intoxicated. The true

effect however, travels beyond that temporary delirium, and is seen in the loss of health, character, and peace,—perhaps not terminating in its consequences during the whole future progress of the victim.

So the immediate & direct result of indulging in any evil practice, propensity, a habit, may be pleasing to an evil propensity, yet we see that the consequences of these deeds do not terminate with the act. If they did we might doubt the justice of God's moral government. But in regard to their ultimate effects, the universe furnishes but one lesson—The consequences of these deeds travel over in advance of the momentary pleasures which they give, and fix themselves deep beyond human power to eradicate them in the property, health, reputation & peace of the man of guilt; —may perhaps the consequences thicken until we take our last view of him as he gasps in death, & all that we know of him as he goes from our observation, is that the arrows of guilt are seen quivering in the hand of retributive justice, and pointing their vengeance at the head of the guilty dying man. What infidel can prove that some of the results, at least, of crimes, may not travel on to meet the sinner in his future being, and beset his goings there?

Further as a general law the virtuous are prospered, and the wicked punished. Society is organized for this. Laws are made for this. The entire community throws its arms around the man of virtue; and in like manner, the entire community by its laws, gathers around the transgressor. Let a man attempt